M2377

Sunday, March 10, 1974

Orchard/Santa Fe

Lunch/ Evening

SUNDAY LUNCH

MR. NYLAND: OK? (Pause) This really looks as if we're in the Middle Ages, and now when you have a ram shooting up like this and banging against the wall, it fits in very well with the primitiveness of this little building. I think it's wonderful. It was a year ago, remember? We sat outside, didn't we, and there was too much wind, wasn't there? We had to put up some kind of a sail. Look at the improvements, what we did the past year. It's very good. I'm very happy to be here. It's really quite lovely. Are there any people here from Albuquerque?

Susan Mead: Yes.

MR. NYLAND: Yeah. Were you at the last meeting, that I got a cassette?

Susan: No.

MR. NYLAND. Because they had a meeting and I got a cassette. When was it, Sunday?

Susan: No.

MR. NYLAND: Or Tuesday, or ... Well, nobody is chewing too loudly, so we can talk. (Laughter) What will we talk about? What kind of ideas came to you during the snow storm and all the difficulties that you were under?

Did you object to it? Yead? Did you curse? Did you swear once in a while? Why do you swear, if you do? Or when you do? Does it relieve you? You were nodding your head, so I -- I assume that you were the swearing person. We all do though, don't we, Harry? (Laughter) I think it's a human quality. But what is it when you do it? What do you expect from it? Curse conditions or someone who has done you wrong, or even include God in it, or the weather, or whatever it is - does it relieve you? Does it help any? If you look at it afterward, do you think it is a good expenditure of energy? Worthwhile? You see, what we have to learn more and more is to find out what is taking place when we are living and we are unconscious, and when we become -- or wish to become more and more responsible for our life. So that it is not just taken as it happens to come, but when there is at a certain point in one's life, a certain age, a certain finishing up of a kind of development and going into a new period. Usually we say it is around eighteen when one has grown up sufficiently, at the time when your physical body stops growing, and then your feeling and your emotional center continues a little bit longer and the mind has had enough information to be able to be active.

Well then, apparently it seems to dwindle into a collection of facts without sufficient ability to continue logically in your thought and as far as the feelings are concerned, also around that age it has been stimulated enough and it starts to practice. But it is not further developed really and it becomes quite repetitious in its expressions. That's why I mention about swearing. It is nothing else but an exercise of that which you already know. A little bit of a desire of some kind or an objection or rebellion in which you do nothing else really than rearranging the energies which are

available. But they very seldom give you relief. The relief is sometimes within your body and then you can relax and your body can continue on the same kind of a basis also.

Have you ever thought of the question of growing? Of what actually happens at such a state when you start to develop, you start to live on your own? You get away from your education partly, or at least from your father and mother, and you are alone in the world and you have to make the best of it. Do you develop each of the center -- centers, or do you think they -- they just become acquainted with the outside world and have exercises? What do you think of those centers? When we make a statement that a person stops growing when he is around eighteen or twenty, do you agree with it? You have to think about that once in a while, because the accumulation of knowledge does not mean that it grows. It simply is filling a warehouse with a lot of material, but it does not mean that the warehouse itself is changing. And your brain is a container, and so is your solar plexus. You make a change when from the solar plexus you want to deepen your feeling and go over to your heart in order to have that function, or at least take part in an emotional life. That is different.

And for the mind, I'm afraid the poor mind doesn't know any better than to just think a little bit, although there are some sections in it like the pondering, the ability to really try to weigh it, to see what is the value, and perhaps you can profit by it. But also, it is a very -- we always call it a horizontal state, which are rearrangements, but not being able to get away from it. Do you see that as something that is an unfortunate condition? Do you think about Work? Do you for yourself sit down and theorize? Do you try to rearrange the different facts that you know

about Work in the proper relationship? And do you continue to consider it important to have some insight in what actually is the desire on the part of Gurdjieff to tell about what you ought to do as a -- as a young person when you grow up? You'd say twenty -- between twenty and thirty is a very important period of your life, and it is mostly accumulation of new kinds of experiences, but it is not really directed to your growing up.

And the education you have received up to twenty is not sufficiently inducive to develop certain things which ought to be talked about and are not talked about. And it is a pity that the educational field is not covering that what ought to be covered in order to give for a person more balance within himself. And the education makes you lopsided, concentrating on some momey or economics, or a little power, or respect or perhaps even a wish for asserting yourself. What develops is not in you and it is not developed. It is just some department of any one of the three centers, for they are not in balance either, and you get conflicts between the centers, particularly between your feeling and your intellect. And then you have a hell of a time finding out what you ought to do with your body. I say it's a pity that education is not directed towards that.

It could be and it is in some countries; it's much more acknowledged. We don't consider spiritual development very high around here. In countries like Japan or even China, certain sections, or even in the Middle East, there is a recognition of spiritual development of some kind. The people who become either religious, or go to a cloister, or become monks, or are actually preachers or gurus, they are recognized for their value. They are not so much looked down upon, because they have a certain level, and the recognition of that level is sometimes quite equal to an accomplishment

in, let's say, ordinary business. And so there is -- when this recognition takes place there is a condition created in the country where spirituality is considered as something that is useful. And as I say, the gurus are acknowledged. They have a certain standing even if you don't like them; at least there is room for them to be able to live. If you compare that with what we do here and how we consider our ministers and the different people of the -- of the holy faith, either they are secluded and they don't take any part in ordinary life. And when they are in ordinary life, they become much too soon commercialized.

That, I say, is an indication what actually takes place with a person when he is living and is educated. And then when he is supposedly ready to go into the world, he only can go into the world with a certain amount of knowledge, and not even about himself, but a knowledge, so-called, about contact with other people, and how to make the best of them, and the best of the situation.

I think when you become interested in the ideas of Gurdjieff you have to consider that a little bit, because it will give you motivation why you could become more interested, and establish a balance for yourself so that on the one hand you have your outer life and the relationships there, and for yourself the inner life, which is a relationship with yourself. Do you ever talk to yourself? Do you have any kind of imaginary conversations between that what you are to the outside world and what is really within yourself, a certain questioning attitude? Asking questions of your inner life? Asking questions of your conscience within the silence of wherever you may be, when you want to contemplate and sit and really try to think? And whatever occurs in the outside world, which of course you

meet and you have experiences of that kind, and where you have questions and problems, where do you go for an answer? As I say, it's difficult to go to a priest or a minister, because they sometimes are much too human or they are also too narrow. And it is exactly this kind of rebellion that is taking place much more at the present time, much more than fifty years ago. At that time we were very narrow; now we are much too wide, and we have become much too superficial.

When you have a group you must talk about that what actually can be of use to you in your daily life, and to see if whatever problems you have can be solved by means of your interest in inner life. You see, we start out by talking about an 'I' and the creation of an objective faculty. We talk about what is necessary to understand impartiality, and we talk about simultaneity in order to have a concept of what is time really. And with that, we theorize a little bit, and we talk about it out of necessity, in order to clear up first certain concepts and, you can say, a little intellectually. But in any event, it could become clear of what the aim is, and we talk about observation and the requirements for observation, which then must include impartiality and simultaneity. And then we very soon go over into an attitude of life in which perhaps this intellectual endeavor is pushed in the background, and where more and more comes to the foreground of how are you going to behave? Or what are you going to do with that kind of knowledge? And although we emphasize, of course, the necessity of application, you still remain for yourself completely unconscious, and you have feelings and you have problems and you have thoughts and you have to settle them.

How are you now going to use these ideas of Gurdjieff for your

ordinary existence? So that it is not just Sunday and you go to church, but that it becomes much more of a real religion as a conduct for yourself, that then every day: Monday, Tuesday, and the rest of the week, there is something there that you can call on and that can give you information or guidance of some kind, and that you start to live more and more with this inner life as a possible development. Of course, it will have a good -- a good result. In the first place you will develop something that is at the present time very little developed. In the second place it will give you a chance to mix, as it were, part of this spiritual development and an increased insight into a reality for that which is superficial behavior in the form of our ordinary external conditions and manifestations.

And so you must look at these ideas as an introduction of that which is of reality and in reality worth much more. Because you have to become clear about this, that the reason why we want to talk about it is because of the importance for one's life as having more value than your ordinary existence. Much of your behavior is just acquired characteristics. You know that: influence of sociology on your development and acquisition of a great deal of knowledge and data. That what has to be developed is your essential being which has been forgotten. And very seldom, even, you touch the essential essence quality of yourself, that what is your reality. And so the necessity of seeing that one and the other should start to become mixed in a certain way, you start by the consideration of your outside life.

You see first what you are doing, not introducing as yet any kind of a form of impartiality, because that comes later. You first want to become acquainted with what you are, how you are as a human being. You start to describe it as a type, and you say I was born under this and this

sign of the zodiac and there was an influence from the planets, and the rising sign is this, and the moon sign influences me also, and there are three different factors that astrologically you can study a little bit. And you can come to conclusions about your behavior: why you are doing what you are doing because you are of a certain type. But you see that in itself doesn't mean very much, because all it does is describing you. And it is always this question, that what you are as behaving, that what you are as the manifestation of your personality: is there a possibility of changing it? Simply saying: if there is an unconscious condition, is there a possibility of becoming conscious?

Now keep one thing in mind: what we really are after is trying to find freedom. You must understand that when you are living on Earth you are bound to the earth. This is, there is a certain influence, an attraction or the law of gravity. When you make an astrological chart, you always center it around the earth. The so-called geocentric chart, your horoscope, should become what we call heliocentric; that is, that the sun becomes the center of your activities and the description of your type. What takes place in the development of a man is really the changing of his chart from a geocentric into a helio. It means for the application in the life of a man, the change of the accent of his body to the accent to be placed on his mind.

You see, because this is the personality, predominantly he's affected by the body. The body itself is powerful enough; it surely is more in volume, and has one tremendous advantage - it is the container of the other organs. It has your heart and your solar plexus and it has your mind in it. And if, for instance, the body says I want to starve, it starves also

the other organs. And they become dependent on the body and the maintenance of the body, and that is a tremendous advantage for the body, because that becomes almost all-powerful. And when the body doesn't want to live, all the rest dies. It's only because there is no possibility for an emotional life to stand on its own two feet. And naturally, the brain is just contained within the cranium and it can not have even legs to walk on. So you see this is the situation. We are quite definitely under the influence of the body itself, and all the desires, all what it wishes, and when it doesn't want -- doesn't get what it is supposed to get, you might say it strikes. And then the rest simply disappears, more or less. There is no food for it and that, of course, means it can not develop, and it shrivels up.

Now the body is the earth, and the mind is the sun, and the feeling center are the planets. And so when you talk about your type, you have to translate it in terminology of the three centers. And then you realize immediately that whatever this mind is, this is practically nothing in comparison just to the body. Where the body now is king, and the mind becomes a servant, in justification and rationalization processes, the whole situation should be changed. And the mind should become king and the body should become servant. And in that particular process, the feeling body becomes extremely important. The feeling body is possible of understanding a little bit of the mind and the desire on the part of the mind to assert itself and to become grown up. Many times I compare this question of what is the feeling as a relationship between the mind and one's heart and that -- that is like a relationship of passivity and activity, or man and woman. So that then a man, wanting to become king needs a queen, and that the whole search of an 'I' trying to find what is the essentiality of oneself, mostly with

essence as expressed in feeling, is the search of this 'I' as a knight searching for the sleeping beauty within, waking her up, so that then she, wishing this knight to become a king, expects the king to behave in a certian way so that she could become woman and act in relation to him. And that is a very good picture to see, because if then that kind of a kingdom is established, they will need a body to become a servant within the kingdom. And then the accent, which first was on the body, is now on the king who is supposed to reign, who is supposed to be the sun, who is supposed to give light and guidance and is supported by one's feeling, whatever the feelings are, deepened into emotions so that they can function as a real queen. And the body simply fulfills the demands of what are required, by either the mind developing into consciousness, the feeling center developing into conscience, and that the body becomes the execution in the form of a will.

There are many things in these philosophies of Gurdjieff which you have to consider and think about, try to find out for yourself. Because it is no good, even if you read it in ALL AND EVERYTHING. It has no particular meaning for you until you start to acquaint yourself in experience with that what is being talked about. And that you should look more and more at ALL AND EVERYTHING as a book that is written for you, and that here and there sometimes you can even recognize yourself in the pages, and that it is your history as a sun, or whatever it is as a human being trying to grow up. And the utilization of the different stories which are there is an indication of what a man should become. Beelzebub tells Hassein, but it has to become Gurdjieff tells you; and you have to identify to some extent in that kind of a relationship, where the book -- the book becomes of much

more value to you, and that what is describable as an emotional attitude is really the second series, that is "Remarkable Men." That is where the ideas are translated into activities in the world, which will give you a belief that that what is being talked about can actually become practiced, and as a result of such practicing there is a desire in you and that will affect your emotional center.

Try to see these pictures of what really is the idea of Gurdjieff. First he talks about man as he is, that is, man as a body, man as feet who walks on the earth. Then he talks about what emotions really can be when they are developed into the formation of a remarkable man, men indicating a wish for the acceptance of their life, which is really that kind of a feminine quality of a wanting to accept that what is there in the way it ought to be, and with this consideration looking for guidance, which they by themselves as emotions don't have, the same way as the planets aspire to become a sun, but as long as they are dependent in the solar system on going around the sun, they are not as yet where they would like to be. And although the growing up of a planet gradually becoming a sun would be an equivalent for the Earth to become a real planet, it would mean that the sun by itself should change completely in the aspect of what it is now and a performance. And when Gurdjieff talks about the sun which does not shine and gives -- does not give off heat, it simply means that the sun as it is now, which is our brain, is just a parody. It is not at all functioning the way a consciousness should function, and quite definitely, it is not a king. It's only a servant. That is what he means.

I hope you understand symbolism of the book. I hope you read more. I hope that gradually you will have little groups who can talk about such

things, so that your meetings really become much more colorful, and that you can introduce many more different aspects and aspects of Work which appear to you and appeal to you and really can be of certain value, so that then that kind of perspective in your Work can become expressed in your activity.

This is what I mean. You live your ordinary life and it is as if the different aspects of your ordinary life, mostly as I say forms of behavior, a little superficial, but it is comparable to something that you are mixing. And you know what a chemist or a pharmacist does. He has a mortar and a pestle, and in that he has something and he keeps on churning it. That is the mixture of experience in ordinary life and the ability of a man to adapt himself to conditions as he finds them. Now something starts in the head of the chemist, who is really the aspirant to become the king ultimately, or consciousness, but for the time being is only affected by an 'I' which wants to tell him something about his own life. And he sees this maneuver going on of just this stirring in a mortar and making a nice homogeneous substance. But all of it is still, from the standpoint of 'I,' quite unconscious. Now there is a desire to change that and to become more alive and more of a man, and for that, something is needed and the chemist makes up a special kind of elixir. He calls that inner life in a concentrated form. And he says, This inner life will do the trick. If you keep on mixing in this mortar and keep on being busy, put a little bit ... a couple of drops of this inner life, mixing it with your outer life and see if you can make it homogeneous. And so he pours that in, and you keep on turning that mortar and pestle and you are working and working and working to make it more homogeneous, and it has become more and more part of you. So then you are ready, since it is now more or less moderately homogeneous. It

gradually starts to change, because it will take on the properties and the coloration of that which I have added. And what you have added is the elixir of life. That is the concentrated form of an essential quality of life. So that ultimately in the continued mixing of that, you change your personality into something else, determined by the quality of that what is this inner life mixed with your outer life, the totality then becoming more and more essential, and in that process more and more pure in the direction of the reality of what you are.

And this is what Work is doing. It introduces at certain times ideas of how outer life could be. You have a wish for it. You hope that it might be possible for you, and you make attempts by doing that which will be your experience, which is the application of the ideas in your daily life, to see where it fits. You start in very small drops: you introduce in your voice a little bit more of an emotional quality. You introduce in your handshake something that has a little bit more meaning than just superficially saying, Good morning. You introduce in your facial expressions and your eyes a wish to give a little bit more of your emotions, so that the other can feel that you exist and that you care. And gradually in more and more relationships which you must establish, that you wish to give - primarily for the sake of the other to be able to grow. That is what you do when you put a few drops of elixir into the mixture of something that is unconscious, and how gradually this unconscious state becomes affected by a different influence of something that is of a higher quality because that what is inner life, and that is what I call elixir, the concentrated form, or that what has been distilled and distilled five times as a quintessence of one's life now being mixed with unconsciousness, gradually will change the unconscious

into something of a higher quality and the vibration rate of the unconscious changes into a vibration rate of a higher quality of a higher note, of a different kind of a DO.

You're working with an octave of yourself; that what is the fundamental tone with which you were born produced you on this Earth, and you have gone through a period of gestation of DO RE MI, which was your education, and you came to the point of FA, where your feelings are. Because when I say that Gurdjieff talks in the first series about the feet of man, he talks in the second series about the middle part of man, which are the more pronounced organs, partly for the continuation of life and also for giving life embellishment. It means it contains at the middle part of man: his emotional qualities, sex energy, and heart conditions for a wish to want to continue to live. And so in the third series he talks about the head: of what a consciousness should become or how it should be. And we talk in Work the third series, which is the application of the ideas in daily life and retaining the value of purity and gradually eliminating the DO which started us off in this life, so that the octave for oneself is very much like the striking of a DO with all the overtones which are contained in it, and that the progress of the octave is from the lower DO to the higher DO, which means the treble, and which in the higher DO is one octave higher than the preceding one, the first overtone. That is the rate of vibration that we would like to get.

But there is interference with the lower notes and the DO is struck very hard, partly because of wanting to produce an overtone; but being in the quality of the Earth, the lower note is predominant. Now what does that mean? I wish the higher note is the overtone which has the rate of vibration,

which is of a different quality and also higher, much more penetrating, and even because of that much more permanent; and the interference is that what is the condition of my body, constantly interfering with that what is the possibility of a development of the emotions, or the development of the brain in becoming conscious. And so I have to shut off the influence of this lower note, the influence of the desires of the body, the influence of the wishes of the body, to make sure that that is not interfering. Sometimes we become a little fanatic about it and start to say we have to chastise ourselves, and you go into the direction of Flagellante. We wish to continue on Earth and gradually starve the body sufficiently, in the presence of something that is of a higher quality, that the higher quality of the upper DO starts to affect the influence, which is now exerted by the lower DO, and gradually tones it down.

That is the process. You keep on mixing. You keep on churning around and around and around in experiences. You find out how it is possible to introduce a higher quality of your life in the ordinary manifestations. You need, for that, a going from the periphery of your life a little bit more inside. That is the process that the 'I' has to follow, and it goes from the manifestations itself and becomes acquainted with them, is interested in the motivation for such manifestations, and reaches your heart, which is more and more your essential quality. And then, in the further search of that what is still asleep, and which has to be set free, the 'I' tries to continue to go within and within more and more, and in that process loses, what I said the other day, the dimensionality of either space and time, which really means that it becomes more and more pure in itself and not defiled by that what is outside appearance and which is soiling the personality.

This aim, as 'I,' is to reach Magnetic Center, the place of no return, the place that if you go from there in any direction is always the same. That is an indication of non-dimensional world, and that is, really, reality of a person. That is where his life is. All the rest, including essence, is just forms in which life appears.

And so the search, and many times we say that, of an 'I' trying to become aware of myself as I am, is looking for life and will not be hampered by the form. And when the form is there, it has to exert enough energy to look at this form and make it transparent, so that life can be noticed. When the 'I' reaches Magnetic Center, it is only the first step in the development, because from there on a man must remember that he still has feet and that after all his body has to become a servant. So you can not neglect your life as it appears on Earth, and as long as you live on Earth, you're subject to the laws. You still have to breathe; you still have to eat; you still have to satisfy physical sleep; you still have energies to distribute. And so when this 'I' reaches your inner, inner life where he can meet God, because one is quite free from oneself, the process of losing your life is to find your inner, inner sanctum. The process of becoming alive again is that what goes out from your Magnetic Center towards your essence and then, reaching the manifestations - and that process means the development of an individuality, which was originally composed of the lower note as personality - going over now into the higher note of an individuality, that is the task of a man on Earth because, returning, everything becomes translucent. This is the influence of a returning 'I' to the periphery. It means, in the translucency, that what is life is now carried with me, and the form is changed and becomes adapted to that what is the requirement of life itself.

This is the meaning of translucent as against transparent. In transparency I don't change anything; I accept it. In translucency, I change quite fundamentally into that what actually belongs, that what belongs to the manifestation of life as it ought to be and that what is the condition of a harmonious man.

I say these things to give a certain perspective. I don't expect you to remember it. I don't expect you even to repeat it, but what is needed for you to see this as perspective of Work. And when you live, like here, in a very simple surrounding, it is something that you never must forget. Always remain extremely simple, because ordinary life and that what the devil, as it were, wishes - and the devil is the attraction of the Earth - is always to tempt you to become a little bit more luxurious. And the devil does not let you go, like the Earth will not let you go until you die. And the further you go within yourself, the stronger the devil will come, because he will see that perhaps he will lose you and because of that the influence of that what is the attraction of the earth is much more strong when you get closer and closer to the reality of what you wish for yourself in your own development. Together with that, when you become a little bit more conscious and conscientious, you also become much more sensitive, and the temptations hit you. And there is constantly a fight and perhaps you are on the wrong road and the devil tells you, "Sit down and we take it easy. Become luxurious, fall asleep agaon." Because it's much and much easier not to Work and in the end you will have exactly the same condition. And you say to yourself sometimes, if you are strong enough, "Get thee away from me, Satan. You are back of me. You belong to my past. I look into the future; I want to grow up; I want to be free from that kind of temptation.

And I want to be free from this earth, because my place is going towards the heliocentric consideration of myself. That's my individuality. That is where I wish to belong as a man." And whatever is given for a man on Earth and the possibility of his self-development into self consciousness, is the step which a man can take as long as he lives here. When he dies, he enters into the spiritual world, quite different from this one. But at the same time, he has another task to fulfill, that is to become part of the cosmos as a whole.

There are three steps for the development divided into nine different levels. The three with which we can become familiar have to do with Work on oneself, and the changing over from self consciousness into cosmic. The cosmic range is also threefold. I don't want to go into that now. And after the cosmos, there is the universal cosmos. That is really where God lives and where the Absoluteness -- the absoluteness as a concept can be understood, and where infinity is the all-existing presence of all the omni that we know about a little bit, but towards which one aspires, hoping some day to understand it in its fullness.

Perspective is necessary in Work. Perspective you will get when you love each other, when you care for wanting to share what you have, so that you in giving can actually profit: the emphasis always on the giving first and then you will receive, hundredfold, not the other way. One thing - don't ever be selfish if you can help it. Try to understand yourself the way it ought to grow up. Together with others; you are not alone. And you have an obligation and a responsibility that comes for one, gradually to see how you should develop. You are dependent on your relationships with other people. They can help you when you help them. It always comes from

you first, not to ask others to do it for you. You start; then they will respond. They, from their standpoint, they start and you respond. And this is Work for you; this is this orchard. This is your physical activity. This is the way you learn how to work together and make allowances for each other. Not to be in each other's way, but actually to help and to see what can be done by a group as a whole. Then, when you have a meeting, you feel it, and when you actually Work, you know it.

... Was that the end of this? ... Well, maybe we leave it now, and we'll continue tonight. All right?

Finish your meal and have a good afternoon now. All right?

[END PART I]

SUNDAY EVENING

MR. NYLAND: For those who were not there today at lunch, we are cheating you a little bit, because there's only one side left. That's as far as we go tonight. What we talked at lunch was a little bit of a general introduction and we don't need any more of that. I think I've said more than enough of that kind of business. Now we come down to brass tacks: Work, consideration of your questions, mostly those who belong to this group, not necessarily newcomers. Santa Fe Group, you know I came for you, with a little addition to Albuquerque which, of course, also needs attention. So what questions have you now accumulated, maybe as a result of yesterday?

I apologize for yesterday in connection with answering a long question from John and it went a little bit over my own head, I think. Talk, talk, talk, and this that we added, and that that we added, all for the sake of clarity; but in the end it got probably too much confused. I used the word

abracadabra. You see, it is difficult in a group when there are different kinds of persons and when some know a little and some know a lot more, and some have Worked and some don't and then to strike a certain medium of approach. It is not that easy. So now, if we stick now to practical application it really will help all of us. Who asks now?

Bill Glaser: Mr. Nyland?

MR. NYLAND: Yeah?

Bill: It's Bill Glaser. I was talking to you at the end of last meeting.

MR. NYLAND: Yeah, I remember.

Bill: Well, I wanted to describe to you a different sort of result that I got from Working on myself, other than what I described last night.

MR. NYLAND: Good.

Bill: Well, I was sitting at the table in the evening and I felt very -- like in a very simple state, and I tried to Work on myself.

MR. NYLAND: Was that last night?

Bill: No. No, this was a couple of weeks ago.

MR. NYLAND: Oh. Yeah?

Bill: And I was holding a pencil and I just -- I just -- uh -- leaned over, put the pencil on the table, and it was a different kind of thing. It was like a ...

MR. NYLAND: What was different?

Bill: Well, it wasn't like the result I described in the way that it was -- in the way it affected me -- like -- it seemed like after I'd put the pencil

down it seemed like there was like a life in my body.

MR. NYLAND: Bla,bla,bla,bla. Don't hallucinate. Keep your feet on the ground. You wish to Work, so you want to make something that can be aware of you. That's all there is to it. We don't talk about life in a pencil or whatever it is, special states. You have your feet on the ground. You are aware to some extent that you wish to Work. Now you take this awareness and apply it to yourself as you are then and accepting yourself the way you are. You see what I mean? You theorize too much, Bill. It's much simpler. It's very easy for you to do it, because you understand what is really meant. But don't think about it too much. Don't consider it. I have a wish to Work. I Work. I don't wait until ten o'clock. I don't wait for a special moment. Any moment is a moment in my life. It is possible at any one moment to become aware. Only when I am so engaged with my ordinary unconscious state, in which energy is used up, it becomes a little difficult. So then if I do wish to Work, I first say, "Is the time really right for it, is it conducive, conditions all right?" But usually it is there because I -- really, if I have a wish to Work it is because there is some kind of an atmosphere around me which allows me even the thought of Working. Then I Work. I can go through the rigmarole of saying I create an 'I' and my 'I' has to become observant. It is usually I wish to Work, I Work, because that moment is as good as any other moment, and I only wish a fact of my existence to be registered. You sit now; you Work now. Every time you take a deep breath, you inhale, you exhale, you Work. That is, something in you can become aware of you breathing, which certainly is a form of aliveness. That's the task for the rest of the evening, Bill. OK? Keep it simple. You usually lose yourself in all kinds of descriptions. Who has Work to communicate?

Danny Watson: Mr. Nyland?

MR. NYLAND: Yeah?

Danny: Last weekend at the orchard we went both Saturday and Sunday, and in the morning Saturday the task was suggested to do very many of the activities with your left hand instead of your right, and just in doing it different that would be a reminder. Well, that morning I did lots of things with my left hand.

MR. NYLAND: Did you wake up?

Danny: It seemed like constantly. It seems constantly I did. But --

MR. NYLAND: Were you impartial to your left hand?

Danny: Ah -- I wasn't -- it wasn't so -- ah -- It didn't stand out that it was my left hand.

MR. NYLAND: Still, you were using your left hand. Wasn't there any thought about you using your left hand? It's a little dangerous task. It's not very good. If you want to do it once that your left hand can remind you of Work, then it's OK, but then forget about your left hand and Work.

Danny: It seemed really good, because just so many times I could use my left hand instead of my right hand, and so, so many times that morning I could Work on myself instead of not.

MR. NYLAND: Did you Work? That's my question. It's not a question of thinking about Work. It's a question of the actuality of something that takes place as a registration of yourself being what you are, so that then you have a fact about yourself which is impartial. We want knowledge. We want an experience which is registered in an objective sense. I don't want

thoughts about Work and I don't want feelings. They begin and then I change it into the actuality of a Work attempt, to make it practical; and then that results in knowledge of myself as I am then or that I am or that I exist. And impartial, because I don't want to judge about even what I'm doing, what I am, and I'm afraid that when the left hand comes in there's a little description of: I'm doing this with the left hand. That's why I say the task is not so good. What is wrong with just picking up a thing in the ordinary way when you are working physically and you have to bend down to get a 2x4 or some piece of lumber that is there or a pickaxe you pick up or a pickaxe you swing and then you are active with your body. That is the time that something else can be aware of you. Now that is what I say is Work. Now you can compare it with your own experience. If you say, yes, that's what I did, OK, but I ask you next time try to remember what we are talking about.

Danny: It seems that ...

MR. NYLAND: You have no argument. What it seems to you, it's OK. You now have a measure by which you can measure what you are doing. If it lives up to the requirements which I have mentioned, that is, if there is an impartiality, possibly a simultaneity - which is very difficult and I don't talk about that too much - but definitely inpartiality, an acceptance of yourself as you are. If that is there, OK. Bill, are you Working?

Danny: I wasn't right then.

MR. NYLAND: (Laughs) OK, you can now. The next moment is as good as the previous one. You understand what I mean? I'm not criticizing you. I'm only telling you what you have to look out for.

Danny: It sounds right.

MR. NYLAND: OK. What's your name?

Danny: Danny.

MR. NYLAND: OK, Danny. You ought to know, Danny, shouldn't you? Don't fall into superficiality of describing Work. It is something that is very definite as an experience and you talk about the experience, not about the thought or the feeling about it. That has to be changed; it has to be you are alive, that is the moment that life is expressed in the form of your body doing whatever it is doing, and the fact is registered as a fact of aliveness of you within that form, which is your body and the form becomes impartial. Life remains eternal. Free from the form. Free from any interpretation. Free from any description. Life is what 'I' wants to register, and as I said a few times, the form becomes transparent. But that's a process of an experience and that's what you have to talk about. All right?

Danny: Almost.

MR. NYLAND: Make it better. Come, who else? Condensed - it is now only one side we have time for.

Question (Unidentified): Mr. Nyland?

MR. NYLAND: Yeah?

Q: Two weeks ago, I was reading the book The Way of the Pilgrim, and it made a very strong impression on me. The idea of interior prayer, of saying, "Lord Jesus Christ have mercy upon me." When I -- the next day I was saying the prayer and my wish came and it was very strong and it was very simple, and I would say the prayer during the day and then at times I would stop and I would try to have something present and then at times I would say the prayer and at times there would be an intermingling and my wish at

times seemed strong.

MR. NYLAND: Could you say the prayer and then during that time be awake?

Q: I think so.

MR. NYLAND: Will you say the prayer very slow?

Q: Yes.

MR. NYLAND: And as you say it slowly, keep on remaining awake. Keep on having that 'I' become aware and remain aware of you as you are saying the prayer.

Q: Yes.

MR. NYLAND: If you say the prayer first and then try to Work there is too much difference between saying the prayer, which you do unconsciously, and trying to be awake, which should be conscious; and I am afraid that you will not go into a conscious state still remembering the prayer. If you say the prayer it is something that establishes a relationship of you with a certain form of life, inner life within. Using your mouth and saying it, you use as it were the outer world as the form which you have which is used for manifestations with your body performing. When you make this prayer as if coming from your inner life and at the same time perform the function of a behavior form, you will have a chance to let into this behavior form something of your inner life enter - and then you can Work.

Q: There was another thing. Towards the end of the day ...

MR. NYLAND: Now do you hear what I said? Did you hear what I said? Don't go off into something else now. It's not finished. I made a suggestion.

Q: I don't think it's clear to me.

MR. NYLAND: Well, then, you should say it. What is not clear? You say the prayer slowly. This is a form of your inner life expressed. That what

is used for it is an outer form, outer life form which because the two are there, an 'I' can be present to you if you wish.

Q: That seems clear to me.

MR. NYLAND: OK, then you can say, "I will try it."

Q: I will try.

MR. NYLAND: OK. Now the next question.

Q: By the end of the day there was a real strong intuition of life being present inside of me, but I can't say that there was an 'I' present. In the evening ...

MR. NYLAND: What was present?

Q: Well, I don't think something was, but there was just a very strong intuition that life was existing inside of me. Ah ...

MR. NYLAND: Now wait. Did you call that present or the presence of life, when life was inside of you, or is the presence expressed as something that is actually present as if outside of you? What is the intuition? Intuition is an experience which gives you knowledge and you have a fact that something exists within you. Or is it as if something outside also exists as a presence. Can you recall?

Q: Well, when we were driving home I was sitting in the bus and when I looked out -- the world -- there seemed to be a different quality to it.

MR. NYLAND: No. No, you can become alert to the outside world. You have to become aware of yourself. Don't talk about what is increased in the alertness. Most likely it's there. Maybe you can see better. What we are interested in is how you are. What is the state of you? Does it have any awareness like we talk about?

Q: I don't think so.

MR. NYLAND: You see, it's all right. That probably is close enough to the possibility, but it isn't. The possibility of a Work attempt or an experience of that kind, close to it but since it isn't there, it isn't there. If I go swimming and I don't wet my toe, I may be very close to the water, but I don't swim. Still, I can have a thought about wishing to swim. Use such opportunities, when you are close, when you actually see perhaps a little bit more of the outside world and you can translate it for yourself that perhaps you are more alert also within. If that's the case then you make that alertness into an awareness. That is, you become impartial in the alertness. Then your 'I' is aware of you. You understand that? When I'm alert, I'm alert with my ordinary mind. When I wish to make that into an awareness, this what is the object of the observation is now being observed not with my ordinary mind, because the fact of awareness means it has to come from the source of an 'I.' Can you when you are very vivacious and alert and alive, can you close your eyes and then attempt to be aware of you, you yourself as you are standing, sitting, whatever happens?

Q: Yes.

MR. NYLAND: Can you do that with your eyes closed?

Q: Yes.

MR. NYLAND: Make such attempts so that you become familiar with the taste of awareness. I think you still have to learn that. It borders a little bit on the actuality of an awareness. It is not as yet what it ought to be. You have two tasks now.

Q: OK.

MR. NYLAND: Do them tomorrow. If we talk tomorrow and you are there, you

can tell me. All right?

Q: All right.

MR. NYLAND: Good.

Q: Thank you.

MR. NYLAND: Good.

Frank (last name?): Mr. Nyland?

MR. NYLAND: Yeah?

Frank: My name is Frank.

MR. NYLAND: Yeah.

Frank: At times when I try to Work on myself and at times when it seems as though I get a taste of an awareness ...

MR. NYLAND: Why does it seem?

Frank: It seems because I don't really know how to test that experience to see if it meets with the three conditions.

MR. NYLAND: Then it isn't there. And there is no taste and there is not awareness. If you don't know it is there, it isn't. Either one knows it is there - it may be small but it has a very definite taste. An awareness is quite different from an alertness because it gives you something that alertness doesn't give you. It gives you the fact that you really exist and at that time when actually certain things take place it is registered. It also gives you a taste of impartiality. When they're not there, there is no Work. There is maybe an attempt and there may be the beginning of a little bit of an alertness; but when there is no impartiality, you may as well forget about Work. It isn't there. Either you know or it isn't. Work is always yes or no. It's very clear. So try to become clear about that. That you can say, "Yes, I know this was really an attempt and I had

that kind of success." I say many times the result is I have knowledge of myself. I know I was aware of myself existing or I can say, "I had a taste of the depth of what is really impartiality." That leaves a taste. How long have you been trying to Work?

Frank: Six months.

MR. NYLAND: OK, you have to report on Work. Those who are older in the group will have to insist that you talk about Work and Work experiences, and not allow you to talk about anything else for the next month. OK? All right, Bill? Bill, where are you?

Bill Clift: Yes, I'm here.

MR. NYLAND: OK. You heard what I said?

Bill: Yes.

MR. NYLAND: OK. Bill, how are you? The other Bill - Working?

Bill Glaser: I'm trying to.

MR. NYLAND: Yea, yea, yea. Have you - in between?

Bill: Pardon?

MR. NYLAND: Have you, in between?

Bill: In between?

MR. NYLAND: In between my last asking my last question.

Bill: Yes.

MR. NYLAND: And now. All right? How many times?

Bill: I don't know.

MR. NYLAND: Ah, come on, Bill.

Bill: Fifteen.

MR. NYLAND: Are you sure?

Bill: I've been trying to Work a lot.

MR. NYLAND: We do it in little periods, will we? We Work and then we stop. Let several moments go by; then you Work again, as long as it lasts. You stop. Again, several unconscious periods. You start to Work, you make an attempt, you are awake. Something is, and you forget it. Then you know that you have done it. And you count those times.

Bill: OK.

MR. NYLAND: So it is not going to be just maybe fifteen. It's maybe seven. Maybe ten thousand. I don't know. But it certainly has to leave a taste about which we talked. All right, Bill?

MR. NYLAND: OK, good. Yeah, who else? Come, children. Your questions should be overflowing, if there is real interest - particularly after last night. I asked, Work during today; if we meet, bring your results to a meeting. This is not as yet enough results. Where have you been? What did you do? How often will you Work out in the orchard? Was that helpful? Did you see yourself? We begin by seeing, that noticing, knowing that you exist. Then you try to change it gradually into impartiality, so that then that what is really registered becomes objective to you. It's a very simple process, but you've got to do it and not just happen to think about it and then if you make such attempts and you make them many times, because there should be - such kind of an interest should by this time be aroused. You should almost not dare to walk unless you make an attempt to wake up. There should be a sincerety in the wish to Work. If you have been there for lunch, you know what I said at lunch. You can say yes, and it gave you a little inspiration or maybe a little perspective and so forth, and then put it down and you drink your cup of coffee and forgotten all about it. We're not here for that purpose. We are here to meet and talk concentratedly

about Work, what it means and your attempts that you're going to make. Now either you Work tomorrow or you don't come tomorrow evening. You understand what I mean? I want Work out of you. That's why I come. I don't come just for foo-foo and talk-talk-talk a little. I want Work attempts, sincerety when you claim you're interested. If you don't Work now and tomorrow can report a little bit of what you have done, you don't live up to what you claim to wish. And then stay away. Every time a person (mumble) has pretext that he is interested in Work and wants to know about Gurdjieff and he doesn't and he appears in a group, he becomes a rotten apple. He distrubs other people's attempts. I said a little while ago: Work is either yes or no. There's no in between. Lukewarmness does not exist in Work. You know what it says in the Bible: Either yes or no, but lukewarmness I spit out of my mouth.

And you may as well know that, because there is absolutely no sense in wishing to talk about the creation and formation and making of your soul. It's not that easy to make. But if you realize that it ought to be done and that there is a responsibility you ought to take, even when you are young and gradually understanding why, because you will die. That is the horrible fact. And that is the reason that people ought to Work when they can, because what will you do when you die? Just let it go, laissez-faire, never mind, tomorrow is another day. It isn't. The day is now. Each time that you happen to think about it and you can Work, Work. Give it that kind of energy; build up your inner life. Let it speak. Stop your ordinary nonsense and see if there is a little bit of a voice that actually can tell you, "We ought to Work together," or "I want to Work myself. I want to find out what my life is worth." That's the

idea of Gurdjieff, and that's the idea of a group, and that is why I happen to come remind you of it. Now, it was difficult to Work now, wasn't it, Bill?

Bill: Yes, it was.

MR. NYLAND: Yeah, that's right. Those are experiences you have to know so that in the future, don't Work when you become engaged unconsciously in listening or in an activity. Those are the wrong times to try to Work, because you cannot do it and maybe you'll get a little bit upset. Do it at times when they are very simple and when you're engaged in ordinary activities which do not require any particular feeling or any kind of a thought. Many times habits of your body can be used as an observing object, that is as that what could be observed, by bringint it to your consciousness and then the creation of that 'I' which can then be aware of that what you are doing with your body which used to be habitual, now it is in the limelight.

Those are the times. When you get up from here, when you put a coat on. When you leave the house, when you get in the car. And maybe I've forgotten all that time. Go back to the house. Start again, if you are in earnest. If you really want to Work. If you claim to be interested, then for God's sake, show it. Otherwise you're a nincompoop. You're saying things and you don't mean them. Yes or no. Either you're honest or you're not. It does not mean that when you make an attempt it can be an attempt which is worthwhile. Many times it is colored. Many times it is really not very succesful, but an attempt has to have in it a principle of that kind of a wish, hoping for something that is objective in that attempt which then gives you a little bit of information about yourself

and a little bit of taste of what it is to be aware. That is, it is seriousness and it is honesty with your own conscience. And don't claim that you are interested in Work unless you now Work. All kinds of thoughts and feelings that you have and little interpretations, they are not Work. Get away from the idea that you are Working. You are really not Working very much. If you were, you would ask questions about your experience; you would try to find out: "Am I on the right road? What is wrong with me? I don't get any results. Why don't I?" You should say, "I have no taste about it. Why is it? I don't want to Work on myself. How come? I should because I feel that I should take that responsibility, and I don't do it. What is wrong with me?"

Find out if you are in that sense normal. Say simply, "I have no inner life. How can I make it? I have a little bit of inner life; it never talks to me. There is no aliveness in my inner life; still I know that I ought to have it. I'm engaged day after day with ordinary stuff, unconscious living. I forget about Work for two or three days. All of a sudden I see ALL AND EVERYTHING on the shelf and I say, 'Oh yes, my golly, I should have lived that way a little bit earlier. Maybe I can now read. Maybe I can make up."

Do you ever feel conscience-stricken? You should, gradually. It's not because I'm an old man. Don't ever think that. It's a question of your aliveness and you. Who knows? Maybe you die tomorrow. That's not any kind of an unfortunate something. You are alive now and you are responsible for your life. That's what makes you wishing to Work, not the question of dying. That means cessation of your life. Now is your chance and death can remind you of being alive now, and if you want to grow up,

really to be a Man, you must learn to Work. I don't care if you do it unconsciously at first and that you then become a very nice man in this world, and then maybe you see that there is something lacking that ought to develop also. It's a little late. Do it when you are young. There's still a good chance before you suffer too much.

And now you have energy and now we have a meeting and now we talk about Gurdjieff and about suggesting to read ALL AND EVERYTHING and now you read tomorrow. Five pages, all of you, tomorrow. That's a task. I don't care when you do it and how you do it or what actually the difficulty is. You do that. That's school work. And maybe tomorrow evening you can say, "I read this and that and I don't understand it." All right; we can talk about it. It is very sad that I come and you don't ask questions. There has to be perhaps more preparation. Perhaps you really should know what I expect. Some of you don't. Very simply, I don't waste my time. I come here definitely for a purpose, to see maybe that you can Work and that you become encouraged in wishing to Work and that your meetings will have substance and that you keep on asking questions to have clarification that you really want to get somewhere. Then it will be all right.

Danny Watson: Mr. Nyland?

MR. NYLAND: Yeah?

Danny: Very few times do I want to mork. It's very definite what I do when I'm going through an experience which usually I don't like to recognize that I'm in, and then I'm very willing to at least ordinarily realize that I am alive so that -- there's a freedom in that. Just -- despite how terrible things seem then, I mean I can know that still I'm here and I'm -- want to come through this.

MR. NYLAND: Well, can't you Work now? Can't you Work when you go to the bathroom? Can't you Work when you sit down for breakfast? Can't you Work when you get out of bed? When you just walk to the bathroom, whatever you do? Can't you Work then? Can't you just take off a couple of minutes, sit on the edge of your bed and realize that you exist and in that sense of Work and become acquainted with that kind of a little effort? It's very small. Can you afford to get five minutes earlier up and out of your bed and use the five minutes for walking up and down your room? It has nothing to do with the difficulties of your conditions and the states of worry. You're not all the time thinking about the difficulties and you're not all the time worrying. There are moments that you have forgotten and all of a sudden you remember it, but that doesn't cover the twenty-four hours of the day. There are thousands of opportunities during a day, and if one wants to Work, one can. It has nothing to do with the state of your emotions and whatever there is that is lacking and the conditions you would like to have changed. Of course, all of us want conditions changed, but it doesn't mean that if I wish to Work that I can not Work. I can. Right now. If you wish. And you go and sit in a chair; you wish to Work. Close your eyes; shut out all the rest of the world. Remember that there is nothing to be gained by looking at something that is outside of you, for that one moment, or at least for that little period. You close your eyes. You try. Something can be aware of you, not remembering you as you were, no, the way you are. You make a movement with your hands and so forth, without opening your eye; something can be aware of that movement. If you want to be very careful, you may remember

a movement you have made that may make you remember that you exist, but then I say make contortions of your body at that time, which never have been noticed by you, and your eyes are still closed; you have never seen them. Something in you is -- can be aware of that contortion, because you are aware of the existence of your body and you can spend five minutes and you can Work. And then you can go and indulge in all kinds of suffering if you wish. I'm not talking about the suffering that it is difficult and that it is necessary and it is a sad thing every once in a while. It is right. It is there, but it need not prevent one who wants to Work truly to Work. And when you hear this now, I hope that within yourself you say yes.

Danny: I wish I were, but I'm not.

MR. NYLAND: Will you Work? Tomorrow morning? You're going to bed, so you most likely I hope you will wake up. Will you go to bed with the idea and the thought that you wish to be awake tomorrow morning: that you wake up with the thought of Work, that something actually can remain in existence even during the night, and perhaps then you are reminded, or if you are afraid that you won't, your alarm clock can help you, or whatever you -- when you open your eyes you see first in your room: maybe there is a wall, maybe there is a window, maybe there is a chair. Put something unusual in the place so that when you open your eyes you look at it and said: "Oh, I have to Work." Wake up twice tomorrow morning.

Danny: I'll try.

MR. NYLAND: That's right, that's right. You try. You really wish you can do it.

Julie Harris: Mr. Nyland?

MR. NYLAND: Yeah?

Julie: It's Julie.

MR. NYLAND: Yeah.

Julie: In the past few months when I have tried to begin Working again there's been a difference that I can't place for myself and part of it is I've been teaching again, and when I was first in Work there was such a strong taste in the morning when I would wake up and my head would be filled with what I was going to do that day and I could stop it and make efforts as I was dressing, and I remember the taste of those efforts still; but when I would try it now, often there would be an ease. There would be ... I would feel a presence but it wouldn't have the strength of that taste as I remember it in the beginning.

MR. NYLAND: Julie, there are two ways. One is the memory of what you had experienced before. The other is prayer. You just become very sincere when you wish to have that same taste back again. You ask for it and you mean it. You ask for it with three centers and you say, "By God, I want that taste and if you're not going to give it I'm going to get it." You say that aloud. You will have it.

Julie: Thank you.

MR. NYLAND: Good. It will come back, julie, don't worry. Any person who wishes to Work will find a way when he honestly wants it; but his motivation has to be quite clear and it has to be honest. If I say I'm a nincompoop and I don't like it, I do something about it. If I say I'm lazy and I don't like, I become -- I get busy. If I say I wish to Work and I mean it, I Work. If I say I need it, I have a responsibility, I discharge the responsibility; otherwise I don't talk about it. Try

to be honest in very small things. Watch your words. What you want to say you must mean. And say it with a voice that actually means what you are saying. Get all the energy from -- what was it yesterday? Guts. Who told about that? From that what is there within you, bring it up and bring it through your voice and say it, swear with it if you like. Raise your voice when you are by yourself that no one can hear it. You don't have to be ashamed. You are in the presence of something that is listening. If you believe in a God, he can be there with you. He can tell you, if you believe in an I you can make it; then you will know that there is a presence of something that will expect you to do certain things. That is the problem of life. If you don't wish to solve it, it's OK and Gurdjieff would say you die like a dog. Go and die. Maybe you have to come back again in some other reincarnation. And when Gurdjieff was very, very angry he would say you die like a dirty dog. And that is the stupidity that we are in sometimes, that we think we are a man. You are not a man when you don't keep your word. If you don't have a conscience you are not worthy even of the name of man. There has to be beginnings of one but what is the difficulty? A man who has no soul, he is happy. And a man who has a soul, he is happy. But a man who strives to get a soul and make it, he is very unhappy. Still, that is it. The earth was made for all of us and when we see the earth as extending, a point -- a force of gravity that keeps us down when we wish to stand up. When we are bent because we are a question mark with problems in life, I have to stretch out. I have to stand up straight, sometimes I want to stand on my toes of the foot and lift the heels up, sometimes I stretch

out my arms to heaven and I lift up my head and I pray in that -- in that kind of a position ... by myself, not with other people looking at it, for myself, that's me when I say, I wish to Work. And so you have a task for tomorrow, and tomorrow I hope that you will ask and ask and ask. Get serious. The time is now, not later and not tomorrow. The time is to make up your mind now if you wish and you say, I don't want to be a hypocrite, I mean what I'm saying, I mean what I think, I mean what I feel. Then you can become a man. And that's it, huh? All right, then, we'll stop.

Now I promised that we -- I would play a little bit ... I don't suggest that when I play that you try to be awake.

END TAPE

Transcribed Santa Fe

1st Proof _____

2nd Proof _____

Final Proof Sandy McKinney

Typed Sandy McKinney